

REPORT
OF THE
FIFTEENTH AND SIXTEENTH YEARS
OF THE
NEW-YORK
SABBATH COMMITTEE.

1871—1873.

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GERMAN CATHOLIC VIEW OF THE SUNDAY LIQUOR QUESTION.

While in so many States they are working against drunkenness we are having in Baltimore a little agitation on this point. Here the question is not whether and where stimulating drinks can be sold on week-days, but simply whether there shall be a fine for such selling on Sunday. * * * Now the question arises: What is the position of the Catholics in this case? No Catholic thinks it harm to drink a glass of beer or wine on Sunday more than on any other day, and yet the Catholics are just as liable to drunkenness as others. As to the opening of taverns and places of pleasure on Sunday all thoughtful persons dread it, because they fear the consequences, which are always seen on Fourth of July, Christmas, etc. It is better for peaceable citizens to have their Sundays in peace and quietness as heretofore, than to be insulted at every step by drunkards. Sooner have the Sunday law stricter than to give the rough class their own way. Beside, it is to be feared that when once the Sabbath is partly broken, the opening of the factories and workshops will soon follow, through which the working class will be robbed entirely of their Sunday rest and reduced to slavery, as they are in the large cities of Europe. Such fears are prevalent among Catholics, and they are not without ground. Every German workman knows that in the large cities of Europe they must work until one or two o'clock; that such christians as have to work cannot attend the service of the church, and that then Sunday evening and blue Monday are kept instead. Shall such be the case here also? Will this bring a blessing on the land and its people? It does not only concern the drinking of beer on Sunday, but the consequences that will follow. * * * Should it, therefore, come to an election we would give our vote to sanctify the Lord's Day, and not to the contrary.—*German Catholic Volk's-Zeitung of Baltimore.*

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OBJECT AND POLICY.

THE New-York Sabbath Committee, in presenting a brief report of their labors for the past two years, would re-affirm the statement heretofore made of their object and policy. They aim to preserve the Sabbath as established in this country by law and national custom, and to promote its observance. Disclaiming all attempts at compulsion in matters of conscience, they recognize the religious observance of the day as lying beyond the sphere of civil government. But the Sabbath exists as a civil institution, maintained by law from our earliest history. The State, by proper enactments, secures to the citizen the opportunity of rest and worship on that day, and prohibits such open desecration as interferes with this right. It is the especial aim of the Committee to see that these enactments are enforced, to obtain better laws where necessary, and to oppose unfavorable legislation.

SUNDAY LIQUOR-SELLING.

In 1870, the Legislature of the State, among the radical changes it made in the government of this city, repealed

the Metropolitan Excise Law, which had been in force for three years, and brought the city under the provisions of the general excise law of the State. The Committee greatly regretted this change, for the State law, while explicitly forbidding the selling of liquor and beer on Sunday, lacked certain provisions which had made the Metropolitan law peculiarly effective in restricting the Sunday traffic, and diminishing the consequent crime and disorder on that day. During the past two years, with officers and police courts indisposed to enforce the existing law, it has been constantly and, to a large extent, openly violated. The results have been such as might have been anticipated.

Sunday arrests for drunkenness and disorder had been in former years largely in excess of those on other days—say, on Tuesdays; but under the Metropolitan law, the arrests for these crimes were fifty per cent. less than on Tuesdays. Immediately upon its repeal, the proportion of Sunday arrests increased, and, during the past two years, the arrests on Sunday have been but fifteen per cent. less than on Tuesday.

In June, 1870, at the expiration of the Metropolitan law, the police reported 6,325 places where liquor was sold. In May, 1873, the police reported 8,403 places for the sale of liquor, being an increase of 2,078, and giving one such place of sale for every 113 of the population, including men, women, and children.

These statistics but very imperfectly represent the results of increased disorder and crime from the diminution of restraints upon Sunday liquor-selling. The leading papers of the city called attention to the facts from time to time, and gave expression to the public demand for the enforcement of the law in such editorial comments as the following :

N. Y. Times, July 3, 1871: "Citizens who have read and have reflected on what they have learned by reading must have been shocked at the evident rapid increase of crime in the metropolis, especially on Sundays. Not a Sabbath passes that some terrible deed of blood is not recorded, and not

only murders, but felonious assaults of the most ruffianly character are perpetrated. And thus crime stalks onward unchecked, and in the majority of cases, unpunished, and increasing with the recurrence of each Sabbath Day.

. . . . There is a law, which, if properly administered, might reach the cases of these liquor dealers, but it has been practically a dead letter since the Spring of 1870, when the present law was enacted, with the understanding, apparently, that it was not to be enforced further than the collection of license fees, etc."

Ibid., June 17, 1872: "Sunday, in this city, still maintains its bad pre-eminence as a day of drunkenness, and of the crimes and offences that come from drunkenness. The list for yesterday is terribly long, and includes every variety of stand-up and knock-down fight, shooting, stabbing, wife beating, and street rowdiness. Most of these crimes are attributable to the looseness of the Excise law, and the negligent way in which it is enforced. The streets of New York, on Sunday night, are in a condition alarming to peaceful citizens, and disgraceful to the authorities.

N. Y. Herald, Aug. 15, 1871: "It is an unpleasant fact that more than ever during the present summer season, the Sabbath has been marked in New York and its immediate surroundings by outbreaks of crime and disorder of every imaginable description. . . . But what remedy is to be applied? First of all, the laws already in existence for the due preservation of respect for the Sabbath must be enforced. There is one act especially which has been allowed to fall into desuetude, and which must be again restored to the status of a living law. We mean the law prohibiting the sale of intoxicating liquors. Rum is at the bottom of a very large proportion of the disorder to which we are now calling attention; and the vigorous prosecution and punishment of the various saloon keepers who sell liquor on the Sabbath would itself do much to give us once more a peaceful and orderly Lord's day. . . . We insist, therefore, upon a rigid enforcement by the authorities of the very letter of the Sunday Liquor Law."

Ibid., Sept. 26, 1871: "The enforcement of the Excise law is a matter that calls more strongly for reform than even the alleged frauds that are now undergoing such general investigation. While municipal corruption depletes our pockets, Sunday rum kills our people. . . . The Sunday Excise law which originally closed hermetically every rum-shop in the city on Sundays and between midnight and day-break of every day, was modified by the Legislature of 1870 to suit the 'boys.' Although the latter loudly demanded that it be repealed altogether and that free rum be legal, the Legislature refused to do that and would consent only to modify the law.

. . . Sunday was still kept sacred from the grasping avarice of the rum-seller, and the doors of gin-shops, under the law, were closed during the day of rest. That is the law now. Its enforcement is entirely a different matter. It is not enforced at all. There is not even a pretence of its enforcement. . . . Let reform turn its hand in this direction while it is making a virtuous spurt. Let it save the lives and morals of the people while it is pretending to save their money."

Under the pressure of such expressions of public sentiment, ineffectual attempts were made from time to time by the authorities to secure at least some appearance of regard for the law. In February 1872, the Board of Excise passed a resolution declaring that "persistent and flagrant violations of the law by large numbers of liquor dealers and saloon keepers demanded prompt action on the part of those charged with its enforcement," and requesting the Police Commissioners to instruct their officers to keep all places where liquors, ales, or wines are sold closed on Sunday, and pledging their coöperation to the utmost of their power to secure the object aimed at. The Board of Police replied that there was no specific authority to do as requested, as it was a great defect in the existing law that while prohibiting the Sunday liquor traffic, it did not require the places of sale to be closed on that day.

A few months afterwards, the Board of Excise instructed their attorney to "prosecute, as promptly as possible, all persons so reported, and enforce against them the penalty provided by law for selling liquors, ales, or wine, on Sunday." This order caused a partial closing of the liquor stores for a Sunday or two and a consequent decrease of Sunday crime.

The Evening Mail, August 5, 1872: "To-day we note with gladness that scarcely more arrests are reported than for any other day in the week, though this qualification of our joy is itself still unhappily significant. The action of the Excise Commissioners in threatening to prosecute in earnest all liquor dealers who should keep open, and the work of the Police in accompanying this notice with effectual admonition produced admirable results. Not only were many saved from excess and crime, but the great body of citizenry were for once permitted to enjoy their Sabbath as it was meant to be used, without the interference of corner grog-shops and their devotees. We trust that the Boards of Excise and Police may be encouraged to the permanent and thorough enforcement of these laws."

But though the temporary results showed both the practicability and the salutary effects of a permanent enforcement of the law, the threatened prosecutions did not follow, and matters immediately relapsed into their

former state. As it was claimed that these evils resulted from the imperfections of the law, the Committee endeavored to secure the passage of the necessary amendments by the Legislature of 1872. A bill providing for these was passed by the Senate, but failed to reach a vote in the Assembly before the adjournment. Meanwhile the need of such amendments to the law as would help towards its better enforcement became more and more apparent. The recent changes in the municipal government gave promise of a more vigorous and impartial administration.

The efforts to amend the statute were accordingly renewed in the last Legislature, and with entire success. A law was passed by large majorities in each House making the following among other amendments, and thus restoring the chief features of the excellent Metropolitan law :

(1.) Restoring the maximum fee for licenses in cities to 250 instead of 150 dollars, and providing that all moneys received for licenses in this city shall go toward the payment of the city debt, except such amounts as are otherwise appropriated by law.

(2.) Requiring the licenses to be kept publicly posted in every place licensed, and making failure herein presumptive evidence of want of license.

(3.) Requiring liquor shops to be kept closed on Sundays, and making it the duty of the Police to enforce this provision. The law heretofore forbade the selling on Sunday, but did not require the closing of the shops.

(4.) Giving to the Excise Board power to revoke licenses in cases where they are satisfied that the law has been violated. This amendment is of especial importance. Under the late law it was found almost impossible to reach an offender against its provisions when once licensed. When taken before the magistrate for keeping a disorderly house he would display his license and would be at once discharged. The license could only

be revoked after trial and conviction; and as offences against the law were but misdemeanors, and, by a rule of the Court of Sessions, felony cases had precedence, and such were always on the docket, the offenders defied the law with comparative impunity.

The Board of Excise have it now in their power, with the co-operation of the Police, to abate the evils resulting from Sunday liquor selling, and the Committee are happy to believe that the Commissioners recently appointed, will wisely and impartially administer the law.

SUNDAY PROCESSIONS.

Noisy processions on Sunday have long been a nuisance which the Committee have sought to abate. The evil seemed to have gained a sort of prescriptive right by years of indulgence and was becoming more and more serious. Funeral and military parades and the processions of various societies would march through the streets on Sundays with bands of music and a noisy rabble, not only disturbing the peace of families, but interrupting public worship and sometimes obstructing access to the churches. Against the more formidable of these demonstrations the Committee and other friends of the Sabbath from time to time remonstrated. But the authorities regarded the evil as too formidable to be overcome.

The disturbances occasioned by the parade of the Orange Societies in July, 1871, called public attention to the insufficiency of the law as then administered for the regulation of processions in the public streets. In December ensuing, a Sunday parade of the International Societies in honor of the Paris Communists was announced. As it was to pass a number of our churches during the time of public worship, the Committee addressed a note to the Police authorities asking that measures be taken to protect the service of these congregations from the threatened disturbance. The Board of Police responded promptly by forbidding the parade. This action of the

Board, though sustained by many of our best citizens and most of the respectable papers, met with much opposition in view of the fact that Sunday parades, however noisy, had never before been interfered with. The Board revoked its action and on a subsequent Sabbath the parade took place. The discussion of the question at this time called attention to the need of more explicit legislation with respect to the use of the streets, and for the preservation of public order in them both on weekdays and Sundays. The Committee improved the opportunity and at the next session of the Legislature a bill was introduced, and passed by large majorities, "to regulate processions and parades in the streets of cities.

Besides putting processions on week days under Police supervision and restricting them from interfering with the passage of the street cars, the law contains the following section with respect to the Sabbath :

SEC. 3. "All processions and parades on Sunday, in any street or public place of any city, excepting only funeral processions engaged in the actual burial of the dead, and processions to and from any place of worship in connection with a religious service there celebrated, are forbidden ; and in no such excepted case shall there be any music, fireworks, discharge of cannon or firearms, or other disturbing noise : provided, that in any military funeral music may be played while escorting the body, but such music shall not be played within one block of any place of worship where worship is being celebrated."

The law has been impartially enforced by our police authorities, and its effects have been such as to secure for it general approval. The provision in respect to the Sabbath especially has accomplished all that could be wished. Even some, who at first resented its unaccustomed restrictions, have been led to see their justice, and the example given of public quiet in the streets of our metropolis is exerting an influence upon other cities.

SUNDAY MUSIC IN CENTRAL PARK.

Occasional efforts have been made during the past few years to have music furnished in the Central Park on

Sundays. These efforts were renewed last summer. A resolution was introduced in the Common Council, which after much discussion, secured a majority in both branches, recommending the Commissioners of the Public Parks to provide music on Sundays in the Central Park. This movement was not made in response to any general expression of public sentiment, but in deference to the demands of a small proportion of our foreign-born population, who, not content with the free and equal enjoyment of the Park, which they already possessed, desired to monopolize its advantages by introducing there the amusements of a continental Sabbath. The Committee addressed a communication to the Commissioners, asking that, before any such step as that requested be taken, the citizens opposed thereto have the opportunity of being heard. No action was taken by the Commissioners. We are confident that the public sentiment of our citizens would never sanction the manifest injustice of using the money of the people to support what a very large proportion of them would regard as a desecration of the Sabbath and inevitably leading to further disturbance, and of allowing the Park, which is for the equal benefit and enjoyment of all classes, to be monopolized on Sunday by the noisy pleasure-seekers who would be attracted thither by the music and the other entertainments sure to follow.

SUNDAY THEATRES.

The last report of the Committee mentioned the fact, that a law was passed by the Legislature of 1871, which was construed by the Mayor as depriving the Managers of the House of Refuge of the license fee previously paid to them by theatres, and the penalties to be recovered from such theatres as should violate the law prohibiting Sunday performances. The Legislature of 1872 repealed this action of the previous year, and re-enacted the former statute, so that it devolved again, and without a ques-

tion, upon the House of Refuge to collect the license fees of theatres, and to sue for penalties for any violation of the laws. During the past year several German theatres have had Sunday performances, in some cases cloaked under the thin disguise of sacred concerts. As some of these were carried on under licenses issued by the Mayor, before the House of Refuge was re-instated in its claims to the license fees, and for other reasons, the managers of this institution have declined thus far to act in the matter. The Committee therefore called the attention of the police to the violation of the law in some of the most flagrant cases, and the Sunday theatrical performances were suspended for a week or two. It is hoped that by the enforcement of the law on the part of the managers of the House of Refuge, and the newly constituted police authorities, the evil may be abated.

UNFAVORABLE LEGISLATION DEFEATED.

During the recent session of the State Legislature the attempt, so often made before, was renewed to exempt lager beer from the restrictions of the Excise Law, so as to allow its sale and the opening of the beer-saloons on Sundays. A bill to this effect was reported, but encountered so much opposition from without and within the Legislature, that it was easily defeated. To this result the Committee lent their assistance.

A bill was also introduced, providing that the publication in Sunday newspapers "of any summons, citation, order, notice, or proceeding required, or authorized by law to be published, or printed in a newspaper, shall be as valid, binding, and effectual as though published or printed in a newspaper dated, issued, or published on any other day of the week." This measure was favored by certain persons interested in Sunday papers for the sake of the profits from such legal advertisements. It involved a serious innovation upon the settled policy of the State, which, from the beginning, has made Sunday a *dies non juridicus*, and was therefore successfully resisted.

RAILWAYS AND THE SABBATH.

The inroads upon our national habits of Sabbath keeping by Sunday traffic upon railways engage the anxious attention of the Committee, as of the friends of the Sabbath throughout the country. The immense development of our railway system in long trunk lines reaching out across the continent, and the vast amount of freight business, which taxes to the utmost the resources of the principal lines, are greatly increasing the evil and the difficulty of meeting it. Here and there a healthful public sentiment has made itself felt in stopping or diminishing Sunday traffic; but the plea of alleged necessity is so plausible, and responsibility for even conceded wrong is so widely distributed among officers and stockholders, employers and employed, that in most cases the traffic goes on, and the community, as well as those directly engaged in it, become demoralized, and insensible to the sin against God, and its inevitable consequences.*

An important movement for the restriction of Sunday railway traffic has recently been commenced by the locomotive engineers. It originated among themselves and out of the great evils which they have found to result to themselves, their families, and the community, from their being deprived of the Sabbath. Of the fifteen thousand engineers of Canada and the United States, upwards of eight thousand are organized in an association called "The Brotherhood of Locomotive Engineers" with subordinate divisions, and a monthly magazine of which more than twelve thousand copies are issued. It is through this organization that their efforts are directed to secure for themselves, as far as practicable, the enjoyment of the Sabbath. By their petitions and appeals they are en-

* Of the railways terminating in this City, the Delaware, Lackawanna and Western Railway, operating 611 miles, is the only one that runs no Sunday trains, either for freight or passengers. The New Jersey Central Railway runs but one passenger train each way on Sunday, and no freight train, except with cattle from connecting roads.

endeavoring to gain the consent of the leading lines of railways between the sea-board and the interior to agree upon some plan by which Sunday work may be reduced to as narrow limits as possible. At present, on nearly all these roads, the men are more busily employed on Sunday than on any other day of the week. The comparatively few passenger trains which are then running leave the roads clear for freight trains, and all hands are kept at work on Sunday in forwarding these. It is a matter which calls for the sympathy and coöperation of all classes. An engineer over-worked and demoralized, as a man who has no Sunday is sure to become, is certainly not fit to be trusted in a position which demands a cool head and steady hand controlled by a rigorous sense of duty. The engineers, in this movement, represent, moreover, the tens of thousands of men employed as conductors, brakemen, firemen, station agents and attendants, and in other capacities upon the roads, as well as the people of the numerous towns and villages along the lines subjected to the disturbance and the demoralizing example of Sunday traffic.

Their Monthly Journal for July publishes the following petition of four hundred and fifty engineers employed on the N. Y. Central and Hudson River Railways. Its arguments and appeals well deserve the attention not only of all who are in any way responsible for Sunday railway traffic, but of the Christian people of this land :

*Petition to abolish Sunday Trains on the New York Central and Hudson River
River Railroad,*

TO WILLIAM H. VANDERBILT, *Vice-President :*

SIR :—The undersigned, Locomotive Engineers in your employ, respectfully represent that the custom of running freight trains on the Sabbath on your line of road, has increased from the occasional moving of one or two trains on Sundays, during some great press of business, until it has in fact become a regular practice, and a great hardship upon your Engineers. We have borne this grievance patiently, hoping every succeeding year that it would decrease. We are willing to submit to any reasonable privations, mental or physical, to assist the officers of your company to operate

the road to achieve a financial triumph, but, after a long and weary service, we do not see any signs of relief, and we are forced to come to you with our trouble, and most respectfully ask you to relieve us from Sunday labor, so far as it is in your power to do so.

Our objections to Sunday labor are :

First, this never-ending toil ruins our health, and prematurely makes us feel worn out, like old men, and we are sensible of our inability to perform our duty as well when we work to an excess.

Second, That the customs of all civilized countries, as well as all laws human and Divine, recognize Sunday as a day for rest and recuperation, and notwithstanding intervals of Rest might be arranged for us upon other days than Sunday, we feel that by so doing, we would be forced to exclude ourselves from all church, family and social privileges that other citizens enjoy.

Third, Nearly all the undersigned have children that they desire to have educated in everything that will tend to make them good men and women, and we cannot but help see that our example in ignoring the Sabbath day has a very demoralizing influence upon them.

Fourth, because we believe the best interests of the company we serve, as well as ours, will be promoted thereby, and because we believe Locomotive Engineers should occupy as high social and religious positions as men in any other calling.

We know the question will be considered, how can this Sunday work be avoided with the immense and constantly increasing traffic? We have watched this matter for the past twenty years; we have seen it grow from its infancy, until it has arrived at its now gigantic proportions, from one train on the Sabbath, until we now have about thirty each way, and we do not hesitate in saying, that we can do as much work in six days with the seventh for rest, as is now done.

It is a fact, observable by all connected with the immediate running of freight trains, that on Monday freight is comparatively light. Tuesday it strengthens a little, and keeps increasing until Saturday, and Sundays are the heaviest of the week.

The objection may be offered that if your lines stop, the receiving points from other roads will be blocked up. In reply we would most respectfully suggest that when the main line do not run, the tributaries would only be too glad to follow the good example.

The question might also arise, If traffic is suspended twenty-four hours will not the company loose one-seventh of its profits? In answer we will pledge our experience, health and strength, that at the end of the year our employers will not loose one cent, but, on the contrary, will be the gainers financially. Our reasons are these : At present the duties of your Locomotive Engineers are incessant, day after day, night succeeding night, Sunday and all, rain or shine, with all the fearful inclemencies of a rigorous winter to contend with; the great strain of both mental and physical faculties constantly employed, has a tendency in time to impair the requisites so necessary to make a good Engineer.

Troubled in mind, jaded and worn out in the body, the Engineer cannot give his duties the attention they should have in order to best advance his employers, interests. We venture to say, not on this broad continent, in any branch of business or traffic, can be found any class in the same position as Railroad men. They are severed from associations that all hold most dear, debarred from the opportunity of worship, that tribute man owes to his God; witnessing all those pleasures accorded to others, which are the only oasis in the deserts of this life, and with no prospect of relief. We ask you to aid us.

Give us the Sabbath for rest after our week of laborious duties, and we pledge you, that with a system invigorated by a season of repose, by a brain eased and cleared by hours of relaxation, we can go to work with more energy, more mental and physical force, and can and will accomplish more work, and do it better if possible, in six days than we can now do in seven. We can give you ten days in six if you require it, if we can only look forward to a certain period of rest.

In conclusion we hope and trust that in conjunction with other gentlemen of the trunk lines leading to the sea-board, you will be able to accomplish something that will ameliorate our condition.

In closing, we desire to say to the respected and honored gentleman, the President of this road—ripe in years, with a career unparalleled in the history of any country as a successful financial and business manager—we hope and trust that the abolition of freight traffic on the Sabbath, with the innumerable favors and privileges it would entail on his employees, would be an event in his life that would give the greatest pleasure, and from thousands of tongues would ascend an invocation to Divine Providence to spare for many years, the author of this inestimable boon, the cessation of Sunday labor.

M. RICKARD, *Secretary*.

The petition, it is stated, was presented by a large committee, who received a courteous hearing but no assurance of present relief.

OPENING OF READING ROOMS AND PICTURE GALLERIES ON SUNDAY.

Efforts made in the summer of 1872 to open the reading rooms of the Cooper Institute and Mercantile Library on Sundays enlisted much interest and discussion. While doubtless the opening of these institutions on Sunday was urged by some out of indifference to the Sabbath itself, and by others on grounds and with arguments the tendency of which, though not so designed, was unfavorable to its proper observance; on the other hand it was favored by not a few friends of the Sabbath, on the

ground of affording to young men and others without comfortable homes a better Sunday resort than the haunts of dissipation to which they might otherwise be tempted. The experiment has been made during the past year, but the results have not been all that were expected by those who advocated it.*

The Council of the Academy of Design decided last summer to open the picture gallery to visitors on Sunday at a reduced price. Against this action, which was taken without consulting the Academicians, remonstrances were presented both by many of the artists themselves, and by a large number of our leading citizens, friends and patrons of Art. The experiment was made for the few weeks of the summer exhibition, but was in no way successful, and has not since been attempted.

The importance of furnishing healthful and improving recreation for the working classes, under the plea of which the opening of art galleries, museums, etc., on Sunday is urged, no friend of the Sabbath is disposed to deny. But the end can be reached by free exhibitions on the Saturday half-holiday, which is becoming more and more common, while Sunday is saved to the higher duties and enjoyments of home and the worship of God. Public amusements destroy that sanctity of the Sabbath in the popular esteem which is its only safeguard. Let it degenerate into a day of pleasure-seeking, and the greed of gain will speedily overthrow the weak defenses of law, and the Sabbath, as a day of rest to the working classes, will be among the things of the past.

As a marked result of these movements, the question of the Sabbath was discussed more widely last year by the pulpit and press of this City than perhaps ever be-

* The reading room of the Mercantile Library has been opened during the year, on Sunday, from 1 till 9 P. M., with an average attendance of seventy-eight, out of the eleven thousand persons entitled to use the room, and these have been mostly persons of middle age, habitués of the place during the week. The Cooper Institute library and reading room were opened from October to May, on Sunday from 2 till 9 P. M., with an average attendance of about one-half that on week-days.

fore ; and the result, we are glad to believe, is that better understanding of its claims, which is sure to follow intelligent discussion.

SABBATH REFORM AMONG THE INDUSTRIES.

Movements for the diminution of Sunday labor have been going on among various industries where heretofore such labor has been extensively practised. In the oil regions of Pennsylvania a committee of inquiry found that only about one-tenth of the oil wells were closed on Sunday, and that about six thousand persons were employed during the whole or a part of each Sunday, most of whom were young men not previously accustomed to work on the Sabbath, while many thousands of others in the region came under the influence of this Sabbathless system. The general effect upon the morals of the community was represented as disastrous. Other forms of organized industry were following the example and claiming exemption from the law of the Sabbath. There was no necessity for working the wells on Sunday other than the prospect of increased gains, and even on this ground the testimony given showed that it was of questionable expediency. A decline in the demand for oil last spring furnished a favorable opportunity for making the experiment of suspending pumping on the Sabbath. In October last it was reported that "thirty Sabbaths in succession have dawned upon multitudes who had not known a single one for months or years. The indications are that the movement for Sabbath reform in the oil business will become general."

In the manufacture of iron the opinion has widely prevailed that the furnaces must be run on Sunday, notwithstanding that the experience of large and successful manufacturers has again and again demonstrated the contrary. The following testimony is from sources worthy of confidence :

"From the example first set by Robert Hamilton and the associate owners of Pine Grove, the custom has quite extensively prevailed for many

years in Southern Ohio to omit working furnaces on Sunday. Many of the wiser furnace men, aside from any religious consideration, regard the custom as in the end pecuniarily profitable, as it enables them to secure a class of furnace attendants more respectable and conscientious, and more devoted to the interests of their employers. This custom has extended to some of the largest of the stone-coal furnaces." *Geological Survey of Ohio, Part II., A.D. 1870, page 191.*

"That the Sabbath is observed by blast-furnace owners, in some cases and successfully, in Western Pennsylvania, and in other States westward is a settled fact." Prof. Osborn, of Miami University.—*Herald and Presbyterian of Cincinnati, April 20, 1872.*

. . . . "I can state, from personal knowledge, that the Jefferson Furnace Co., Jackson County, O. (charcoal), built their furnace in 1854, and it has been in operation every year since, and has never run on the Sabbath; and I venture to say that they have been as successful, financially, as any furnace in the State, of the same capacity. The present company have operated the Buckeye Furnace for five years past, and we have stopped every Sabbath, although the former owners ran on that day. It is the opinion of Mr. Lot Davis, our superintendent, who is a practical furnace man, that, on an average, more is gained than lost by stopping. Several charcoal furnaces in this district, besides the above mentioned, do not operate on the Sabbath. Parties are now building a stone-coal furnace in Jackson, and they propose to make stopping on the Sabbath a success, and have so much faith in their ability to do so that they have named their new furnace the 'Triumph;' and I hope they will succeed and triumph over all difficulties. Thos. J. Williams, Jackson Co., O.—*Id. April 24, 1873.*

The manufacture of cheese and butter is carried on in large factories, of which there are now a thousand in this State alone. So many persons are employed in these establishments, and in preparing and carrying milk to them from the farms, that the question of Sunday labor in connection with them is a very serious one, and its disastrous effects have engaged the earnest attention of the churches and communities more immediately affected. Successful experiments both in Ohio and New York, would seem to show that, even on the ground of pecuniary profit, the running of the factories on Sunday is unnecessary. The American Dairy-men's Association at its meeting last year, after much discussion, adopted a report deprecating Sunday labor at the factories, and suggesting such arrangements at the farms as would obviate its necessity.

THE PRESS—PUBLIC MEETINGS, ETC.

The Committee, while not seeking to give publicity to their own agency, have freely used the various avenues open to them to call public attention to the different phases of the Sabbath question as they have arisen. They are happy to bear renewed testimony to the intelligence and candor with which these matters have been discussed in our principal daily papers, as well as in the religious journals. The Sabbath question has been so widely presented through the public press and by the pulpit that it has seemed to the Committee inexpedient to hold any public meeting in the city during the period covered by the present Report.

The Secretary has attended and addressed conventions and other public meetings, and preached on the subject as opportunity has offered. Of the last Report, Doc. 38, two thousand copies were issued, and, with other documents, have been widely distributed. A correspondence has been maintained with the friends of the Sabbath in other places, and the Committee have held themselves ready to render such help as they can in furtherance of the cause wherever needed.

THE SABBATH CAUSE IN OTHER STATES.

During the past two years the Sabbath question and the enforcement of Sunday laws have engaged unusual attention in many parts of the country. The results have been such as to encourage its friends, and to show how deeply-rooted in the hearts of the people the Sabbath is, notwithstanding the laxity which so often attends its religious observance. We give a summary of the more important facts.

New Jersey. For a few years past a Sunday train has been run during the summer on each of the railways leading from Philadelphia to Cape May and Atlantic City. As these trains have occasioned no little disturbance to the quiet of the towns along their lines, vigorous remonstrances

against them were presented to the companies, but were met by the alleged necessity of carrying the Sunday mails. Numerous signed petitions were then addressed to the post-office department at Washington, which have resulted in the recent termination of the Sunday mail contracts with these companies. The movement, so far successful, was conducted by a joint committee of the principal religious denominations of that part of New Jersey.

During the recent session of the New Jersey Legislature a bill was introduced, enacting "that it shall and may be lawful for any railroad company in this State to run a passenger train each way over their roads on Sunday, for the accommodation of the citizens of this State." There had been no petition presented to this effect, nor any expression of public sentiment calling for such a law. The Sunday laws which forbid travelling have never, so far as known, hindered any railways that chose to do so from running Sunday trains. The object of the bill seems, therefore, to have been to give the express sanction of law and public necessity to Sunday trains, and so to fortify them against adverse expressions of public sentiment in the want of the former plea afforded by the mail contracts. The bill was passed before public notice was called to it. But it has already awakened the attention of the friends of the Sabbath throughout the State, and systematic efforts are being made to arouse the people to the defence of the Sabbath against this and other assaults.

Delaware. The Liquor Dealers' Union of this State, under the pressure of public sentiment in favor of Sabbath observance, a year ago adopted resolutions requiring each member of their association "to close his place of business on Sunday," and requesting "others engaged in the traffic likewise to close their places of business on Sunday, become members of the Union, and join in the good work of observing the Sabbath in a proper manner."

In Philadelphia, renewed efforts were commenced, a year ago, to secure the enforcement of the Sunday liquor law, which for many years had been, practically, a dead letter. An association, called "The Tax-payers' Union," undertook to prosecute offenders against the law, and secured convictions in several instances, though encountering much opposition from persons engaged in the illegal traffic, and their abettors. More recently the Philadelphia Sabbath Association has been active in circulating petitions to the Mayor, calling upon him to enforce the law; and public sentiment is beginning loudly to demand reform. The Sabbath Association has elected Rev. Dr. B. B. Parsons as its Secretary.

Baltimore. Within the past year a very important movement has occurred, attended with most encouraging results. From the last annual report of the Sabbath Association, of Maryland, Rev. G. P. Nice, Secretary, which took the lead in this movement, and contributed largely to its success, we condense the following interesting account:

The Anti-Sabbath Germans of Baltimore, with a few others of their way of thinking had been at work for some time to secure from the Legislature a repeal, or essential modification, of the Sunday laws. They organized themselves, raised, as they boasted, ample funds, and at length held a public meeting at which they denounced the Sunday laws as despotic and unconstitutional, and while out of deference to prevailing prejudices, they conceded that liquor-shops and places of amusement should be closed till 1 o'clock P.M. on Sundays, they stoutly demanded that *after that hour* theatres, liquor-shops, saloons, cigar-stores, and confectionaries should be thrown wide open. They pressed their claims upon the Legislature, then in session, and some members, from whom better things might have been expected, showed a willingness for political reasons to yield to their demand. This aroused the friends of the Sabbath. The Christian Germans were the first to move in the matter. They held a large public meeting, in which they protested against the claims of the Anti-Sabbath party to represent the general German sentiment, and avowed their hearty regard for our American Sabbath, and the laws which protect every citizen in the undisturbed enjoyment of it, and sent a committee to represent their views at Annapolis. The Order of the United American Mechanics joined in protest against the proposed repeal as an invasion of the rights of the working-classes, who especially needed the protection which the laws gave to the

rest and quiet of Sunday, and also sent a committee to lay their protest before the Legislature. Sermons on the subject were preached in many of the Churches. Finally a mass-meeting was held at Maryland Institute, of which the *Baltimore American*, which from the start had taken a decided stand in favor of the Sabbath, says :

"It was one of those immense, spontaneous, overpowering demonstrations that are never seen except when the great public heart is profoundly touched. The capacious hall was more than filled, and enough people went away after the last available inch of room had been taken, to have filled two halls of equal size. It was eminently a people's meeting, and embraced all grades of society, all religious sects, both political parties, all the learned professions, and the representatives of every trade and industry "

A committee of twenty was appointed to present to the Legislature the resolutions adopted. Remonstrances, signed by eight thousand names, were also presented. As the result, the bill modifying the existing laws was defeated by an overwhelming majority.

Cincinnati. In the summer of 1871, in consequence of the alarming increase of Sunday crime and disorder, the neglected Sunday ordinances against liquor-selling and concert-saloons were put in force with immediate beneficial results. The violent opposition of the liquor and beer dealers, and their adherents, most of whom were Germans, was aroused, and finally took the form of demanding the repeal of every legal restriction upon Sunday labor and revelry. Public meetings were held on both sides, and active organized efforts set on foot. The meetings in favor of the Sabbath were attended by very large numbers of persons occupying the highest positions of influence in the community, among whom were the most distinguished members of the bar, of various political and religious opinions. A large class of Germans, too, repudiated the action of the Anti-Sabbath party, and joined heartily in efforts to maintain the Sunday laws. As an election for members of the Legislature was pending, the Anti-Sabbath party determined to question the candidates, and to vote only for those who would explicitly advocate their views. Their efforts to secure a repeal of either the City or State laws were ineffectual, and the agitation of the question ceased. But with the immediate danger, the zeal of the friends of

the Sabbath subsided, and, in a few months, matters relapsed into almost their former condition. The Mayor recently elected has, however, announced his purpose to close the liquor and beer saloons and places of public entertainment on Sunday.

In *Cleveland, O.*, an Anti-Sabbath movement of similar character was commenced about the same time as at Cincinnati, which called forth vigorous counter efforts. A striking feature of this contest was a large meeting of German-Americans, who declared themselves earnestly in favor of maintaining the existing Sunday laws. We regret to learn that the good results of this movement have been in a great measure lost, through the apathy of the friends of the Sabbath, and that the present City Council have refused to pass an ordinance closing the saloons on Sunday, in place of the former ordinance that had been set aside.

Chicago.—Simultaneously with these movements elsewhere, a more serious agitation of the Sunday question occurred in the metropolis of the North-West.

For several years, in consequence of the very large proportion of foreign-born citizens and the engrossment of the population generally, in the pursuit of wealth with its attendant excitements, Sabbath desecration had been allowed to pass unquestioned. Last Summer, the increase of violent crime and the immunity of criminals had become so appalling as to create great public alarm. Investigations showed that a large part of this crime was caused by intoxicating liquors, illegally sold on Sunday. The facts were laid before the Mayor, and he was urged to enforce the Sunday laws, and an order to this effect was issued by him. This caused a partial closing of the liquor saloons, on the following Sunday, with a decrease of arrests for crime on that day to 74 in place of 217 on the previous Sunday, and the unusual absence of any murder committed. The beer and liquor makers and sellers, of whom, it was estimated, that there were more than ten thousand in the city, met, and denounced the laws and the attempts to execute them, some of them going so far as to threaten forcible resistance. At the fall election, the beer party was defeated, and a majority of aldermen chosen professedly on the side of temperance and the Sabbath. Yet efforts to nullify the ordinance continued. A petition for its repeal, signed, it was alleged, by twenty-five thousand names, was presented. The law was defied and openly violated by many of the shops. The connection between Sunday liquor selling and crime was made plain by the results of

even its partial enforcement. In December the arrests were eight hundred, while the monthly average for some time before had been three thousand. Meanwhile, the temperance organizations and the Churches were active in arousing public sentiment; and the Roman Catholic Bishop and the Protestant pastors addressed their flocks, urging them to give their influence to the side of law and order, and temperance.

The better classes of the community acted promptly in sustaining the Mayor. The Board of Underwriters offered him their fire patrol, to aid the police. The Board of Trade endorsed him. The wholesale business houses published a law-and-order manifesto. An immense and enthusiastic public meeting in the Board of Trade Hall took similar action. These energetic measures served to deter in some degree the opponents of the law from open opposition, and a measure of outward compliance with it was secured. The latest attempt of the liquor-dealers is reported to be the systematic multiplication of offences, and a demand of a jury trial in each case, so as, if possible, by the accumulation of cases to clog the wheels of justice.

THE SABBATH IN OTHER COUNTRIES.

CANADA.—In the Dominion Parliament, at its session in April last, after a discussion of the subject, the Committee on Railways was instructed to enquire into the subject of Sunday traffic on railways under the control of Parliament, with the view of preventing, if practicable, such traffic, and to extend to railroad employees the right and privilege, which the law gives to other citizens, of one day of rest in seven.

ENGLAND.—The Chairman of the Committee, Mr. Norman White, during a recent visit in Europe, had the opportunity of conferring with kindred associations and friends of the Sabbath in London, Edinburgh, Geneva, etc., by whom he was received with much cordiality. At the invitation of the Workingmen's Lord's Day Rest Association of London, he delivered an address at their annual meeting at Exeter Hall, and was afterwards received by their Committee, who subsequently communicated a vote of thanks for Mr. White's address and of greetings to the New York Committee. He had the pleasure, also, of meeting the Committee of the Lord's Day Observance Society, and of speaking to them of the work in America. A written address on their behalf was presented to him, and through him to the New York Committee, by their Secretary, Rev. John Gritton, sketching the work and progress of the Society, and expressing

the warmest sympathy with our work on this side the water. This address was gratefully received by the Committee at the hands of Mr. White, on his return. Want of space prevents its being printed in full in this Report.

The following facts are gathered from the reports of these Societies, under the auspices of which, aided by numerous auxiliaries throughout the kingdom, the work of Sabbath reform is vigorously carried on :

In Great Britain, as in America, Sunday liquor and beer selling is recognized as a chief source of Sabbath desecration. Public opinion is demanding with unmistakable emphasis, the restriction of liquor and beer selling, though backed by immense wealth and the energies of an unscrupulous body of traders. The restraints which have already been put on the traffic show a corresponding diminution in drunkenness and crime. In 1872 there were 8,300 fewer beer shops than were reported two years before. Several bills are before Parliament, looking to the restriction in greater or less measure of the Sunday selling of liquor and beer, two of them providing for its entire suspension. During the session of Parliament, in 1872, 196,266 persons petitioned for legislative protection against various forms of Sunday labor and trading. The question of opening the National Museum on Sunday has been brought up again in Parliament. Petitions against this have been presented from many thousands of persons, large numbers of whom are of the working classes in whose behalf the opening is pretended to be asked.

Important changes have been made in the postal delivery in rural districts and towns for the purpose of diminishing Sunday work. Efforts have also been made with more or less success to diminish Sunday work among gasmen, undertakers, railway employees, etc. Efforts are being made in favor of Sunday observance at the Vienna Exposition, similar to those made for the same end at Paris, in 1867.

FRANCE.—A clause was inserted in the "New Army Law," of last year (July, 1872), securing to all men of the French Army the right and opportunity of public worship, according to the conscience of each, on the Lord's day. It was adopted in a house of 589 members, all of whom voted affirmatively.

SWITZERLAND.—The Lord's Day Societies of the various Cantons have formed an Alliance, with a Central Committee, of which that long-tried friend of the Sabbath, M. Alexandre Lombard, of Geneva, was made the president. They opened a prize competition, last year, for essays on the practicable methods of reducing, or entirely suspending Sunday labor, in the transport of goods on railways.

CONCLUSION.

The Committee, in presenting this brief account of matters pertaining to the Sabbath and of their own part in promoting its observance, would express both their profound conviction of the continued need of such efforts as they aim to put forth, and the encouragement with which they prosecute their work. The influences which assail the Sabbath are incessant in their operation, and can only be met by incessant resistance. Large moneyed interests are arrayed against the civil laws which defend its observance; the exigencies of modern society furnish pleas for evading the Divine requirements respecting it; the materialistic tendencies of the times are hostile to its spiritual design and uses. Yet, never did man more need its opportunities of rest and worship; never could society less safely dispense with the moral restraints and training which it supplies. Recognizing their dependence on the Divine favor, the Committee ask the continued coöperation of all who love the Sabbath and those institutions of our land to which it sustains so vital a relation.

"To-day, when the question of labor and wages, of political and social reform, occupy in the highest degree the public mind, it may well be believed that the study of a legislation of which the theory of *rest*, so to speak, forms the basis, must be useful. Nothing equal to the Sabbath, before or since the legislator of Sinai, has been conceived and carried out among men. Sunday, the Christian Sabbath, of which the respect seems to have declined, will revive in all its splendor, when the guarantee of work shall have been achieved with the prosperity which is the purchase of it. The laboring classes are deeply interested in maintaining the observance of Sunday."—PIERRE J. PROUDHON.

"We are opposed to anything which tends to increase the already too great tendency to break down the observance of the Sabbath. Irrespective of any religious question, which we do not now here discuss, the difficulty is that its secularization will tend to diminish its prestige as a season of rest from physical labor; and this would be a consummation to be deprecated for the reason that in this over-active and, as we sometimes think, fatally busy country, a very little opportunity will set a considerable portion of producers to work on Sunday, thus complicating the labor question, which is complicated enough already."—*N. Y. Tribune*, Nov. 15, 1871.

"Operatives are perfectly right in thinking that if all worked on Sunday, seven days' work would have to be given for six days' wages."—JOHN STUART MILL.

"The law which upholds the institution of the Sabbath—being a law of Christianity—does more to educate and maintain a sound moral sense in a Christian people than all the museums and picture-galleries which could be thrown open to them."—SIR ROUNDELL PALMER (now Lord Chancellor) in British House of Commons.

The Proprietors of the North Western Railway Company (England) passed the following resolution in February, 1849, and re-affirmed it in a Circular dated Secretary's Office, Euston Station, 4th January, 1872. It is commended to the attention of the stockholders and directors of railroads in this country as the judgment of railway authorities of experience and position:

"That the business shall be suspended on Sundays, except for such restricted conveyance of passengers as seems called for on the ground of public necessity; and that the Directors to whom is here confided the duty of devising the extent of such restrictions, shall take as their guide, in discharging their duty, *the consideration of the public good, and not the private interests of the Company.*"

DOCUMENTS

OF THE

NEW-YORK SABBATH COMMITTEE.

No. 1. The Sabbath in New-York,	16 pages.
3. News-Crying and the Sabbath,	16 "
5. The Sunday Liquor Traffic,	24 "
11. Sunday Theatres and Beer Gardens,	24 "
12. Progress of the Sabbath Reform,	32 "
13. The Press on Sunday Theatres,	24 "
14. Sunday at Central Park,	8 "
15. The Civil Sabbath Restored,	32 "
16. Second German Meeting at Cooper Institute,	32 "
20. The Sabbath and the Pulpit,	8 "
21. Five Years of the Sabbath Reform,	16 "
23. The Soldiers' and Sailors' Sabbath,	4 "
24. The Civil and Sacred Sabbath,	32 "
25. Proceedings of the National Sab. Convention,	24 "
26. The Anglo-American Sabbath,	32 "
27. The Anglo-American Sabbath— <i>German</i> ,	32 "
28. The Sabbath and Free Institutions— <i>German</i> ,	16 "
29. The Sabbath and Free Institutions,	20 "
30. The Eighth Year of the N. Y. Sabbath Com.,	20 "
31. The Ninth Year of the N. Y. Sabbath Com.,	12 "
34. The Tenth Year of the N. Y. Sabbath Com.,	32 "
35. Sunday Railroads,	16 "
36. Eleventh and Twelfth Years of the New-York Sabbath Committee,	24 "
37. Sunday Laws of the State of New-York, and their Constitutionality,	16 "
38. Thirteenth and Fourteenth Years of the New- York Sabbath Committee,	24 "
39. Fifteenth and Sixteenth Years of the New York Sabbath Committee,	24 "

✉ Letters and Orders may be addressed to the Secretary of the Sabbath Committee, No. 31 Bible House, New-York. Donations may be sent to the Treasurer of the Committee J. M. MORRISON, Esq., President of the Manhattan Bank, 40 Wall Street.